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INFLAMMABLE GAS.

We have hitherto (says the Lockport Observer,) neglected to mention the existence of an inflammable gas spring, in Hitchcock's basin, on the canal, in the town of Royalton. The water, in the space of several feet is kept in continual ebulition, and resembles boiling water. By sinking a tube which is contracted at the upper end, and applying a candle, a beautiful clear blaze is produced by the gas, and will continue until the tube is removed. An anecdote is told of it, which is too good to be kept among a few, who have often indulged in a hearty laugh at this recital; we give it greater publicity. A gentleman who had, or was about to bargain for the property embracing the spot from whence the gas emanated, and who was probably most profoundly ignorant of the science of chemistry, concluded to make an experiment. He accordingly procured a hogshead, open at one end, which he placed directly over the spring, and sunk it to a sufficient depth in the water, to prevent the gas from escaping. This done, and the hogshead, as he supposed, sufficiently charged, he seated himself upon the top of it, and with a gimblet made a vent, to which he applied a lighted candle.

The result was different from what he had anticipated: instead of a steady blaze at the aperture, the fire was communicated to the inside of the hogshead, which produced an explosion that sent the chemist, in company with his chemical apparatus, some feet in the air; where he was left to descend, not so much by chemical process, as by the force of gravitation. Deprived of the privilege of selecting a place to alight, he found himself in the waters of the canal, with one stave of his hogshead here and another there.

BEAUTIFUL BALLOON ASCENSION.

On Tuesday evening, about a quarter before 6 o'clock, Mr. Robertson ascended from Castle Garden, in a large balloon, accompanied by a lady. The larger diameter of the balloon we should say was from 16 to 20 feet, and the smaller diameter from 12 to 15. Attached to this, were four small balloons, three or four feet in diameter, which added much to the beauty of the ascension The time occupied in filling the large balloon was about four hours,—the number of spectators within the Garden, between three and four thousand—without the Garden, immense. The whole Battery appeared to be literally crowded with human beings. Mr. Robertson, very soon after leaving the Garden, began to throw out ballast; and as he rose many thousand feet from the proper abode of man, was followed by the eyes of multitudes, till he was lost in the distance and twilight. This was perhaps half an hour. About 7 o'clock he descended at Union Village, eight or nine miles from this city, left his companion, and then reascended alone, and made a second descent near 8 o'clock, at Westfield, eight miles from Union Village, having performed a journey of upwards of 20 miles, without accident He arrived in the city between 1 and 2 o'clock on Wednesday afternoon.

N. Y. Obs.

ADVENTURES OF A CENT.

A lad who was an apprentice to a goldsmith in this town in 1800, hammered a cent into an octagon, marked the initials of his name, and the date, Sept. 7, that being the day on which he was 14 years old, and sent it abroad among its fellows. About a month since, the cent found its way into the hands of the same lad, now an old gentleman of 40, after traversing the world for the period of 26 years.—*Portsmouth Adv.*

A young man named Daniel Rash was sentenced on the 29th August to be hung in Surry county (N. C.) for the murder of his uncle. He had previously eloped with his aunt, who was the mother of twelve children, and who instigated him to the crime.

There are probably not less than four hundred editors of newspapers in this country, who are in the constant habit of either railing, or casting insinuations against the prevailing charities of the christian community. Really, they would have their readers believe that Christians are depriving themselves of the necessaries of life, and going into perpetual starvation! But alas! one single campaign of electioneering, costs more than the money that is raised in a whole year for missions. So do the expenditures of gambling or theatrical exhibitions. But our paragons of economy are silent about these things. *West. Rec.*

TRACT ANECDOTE.

A Tract Given to Sabbath Breakers.—During the last winter, I overhead several young men making an engagement to perform some secular business in a certain place on the Sabbath. I left in that place the Tract "*On the Lord's Day.*" The next week I was asked by a young man who is employed in the house where the Tract was left, if I was not the person who had placed it there. I answered in the affirmative. He then told me that the persons alluded to had commenced their unhallowed work, when one of them espied the Tract. He read it aloud, and they all laid aside their tools at once, and left the house.—*Am. Tract Magazine.*

PERSEVERING PRAYER ANSWERED.

At a meeting of Parents and Children, recently, in Boston, a Clergyman from Canada, stated the following case, known to him, as an encouragement to persevering parental prayer

A man in the western country moved into a new town and took the first measures to establish religious meetings. The Lord blessed his exertions—a Church was formed, of which he was chosen Deacon, and a Minister settled. His family grew up around him, but none of his children were converted, and he felt great anxiety lest *family prayer* should cease after he was removed. He lived to be upwards of seventy years old, and all this time, his constant prayer was, that God would have mercy on his Children, and not suffer the lamp of piety to go out in his house. One of his sons moved into the family mansion, to take care of the old man, as his wife was dead. He still kept up family prayer as usual, never forgetting to pray for his son, that he might be converted, and take his place at the family altar. A Revival commenced in the town, and the minister heard that there was something unusual at the old family mansion. He called to see them—in one room he beheld six or seven persons weeping, in deep distress for their sins, and the old man kneeling in one corner, with his hands and eyes lifted up to Heaven, crying to God for mercy on his children. The Minister attempted to address them, but found every thing he could say was far *beneath* the subject—God was there, doing his own work—to this God he fell on his knees and prayed, and then left them. The result was, that the son and several of his children were converted,—and the good old man could say with Simeon, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation."

Recorder and Telegraph.

HARVARD AND YALE.

Socianinism and Orthodoxy.

Thirty-eight students only enter Harvard College this year. This we believe to be the smallest class that has commenced their studies, for a number of years. The younger institutions we suspect are becoming successful rivals to the eldest.

At the commencement of Yale College, forty-two young gentlemen were admitted to the Freshman class, and about ten to the higher classes. A large accession to this number may be expected at the commencement of the next term. The moral character of the college was never higher.—*Boston Palladium.*

Sickness and Decease of Missionaries.—Of 16 missionaries sent out by the American Board, to establish or reinforce the mission at Bombay, 5 are dead, and 4 have returned home on account of ill health, occasioned by the climate; leaving only 7 in any way connected with the mission, one of whom at least is not now in India. Of 15 missionaries sent to the Island of Ceylon, 5 are dead, and 10 still remain connected with the mission; and of 6 missionaries sent to Syria and the Holy Land, 2 are dead, while 4 remain connected with the mission.

N. Y. Observer.

Reinforcement of Missionaries.—Two valuable missionaries, Rev. Elnathan Gridely and Rev. Josiah Brewer, the latter recently a tutor in Yale College, have sailed, within a few days past, from Boston for the Holy Land; and the Rev. Cyrus Stone, and probably two other young clergymen, all of them well qualified for the work, are expected to sail, in the course of the ensuing month, to join the mission at Bombay.—*Ib.*

Duties are ours: events are God's. —This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.

SABBATH SCHOOLS.

*Duty of Christians, especially Ministers, in respect to Sabbath Schools.**

Gentlemen,—I have for several years been engaged in the delightful employment of a teacher in a Sabbath school; and, as I trust most teachers do, I have become deeply interested in this mode of instilling religious truths into the minds and hearts of the rising generation. Perhaps, I am disposed to magnify my office too highly, and to think of my employment, if not of myself, more highly than I ought to think. Yet from my own observation, though limited, and from accounts which I read on this subject, I cannot but hope that these schools are becoming the true foundation for the extension and glory of the church. This indeed seems universally admitted among Christians;—but, like many other plain, and even important truths, the admission has very little or no influence. And I have long wondered and mourned that churches and ministers have not felt a deeper interest, and a more intimate relationship in these little nurseries of their households, and for their communion.

I beg that I may not be misunderstood, as bringing accusation against our clergy, and churches; for well I know, personally, that many clergymen, and I do not know but all,—feel a deep and lively interest in these schools; and remember them often in their public, and I presume, in their private supplications at the throne of grace. I know also, that some clergymen labour personally in the schools, superintending and directing the instructions therein. And in other ways are important services rendered by some clergymen to and for these schools. I know, also, something of the various and arduous labours, and numerous avocations of many of our clergymen; yet, giving full credit for all these, as I feel disposed to do, I beg leave to suggest for their consideration the inquiry, how they can, with so little expense of time and labour, do so much towards a harvest for their churches, as by spending an hour occasionally, in these little gardens of seedlings?—Here better than any where else, they can attain a more affectionate and paternal access to these lambs of their flocks. Their presence, and counsels, and admonitions, would here probably have much greater effect than in any other place. And sure I am, if such visits should not have all their desired effect with the children, they would afford much encouragement and interest to teachers;—would add dignity and respect to the schools in the view of parents, and of the community,—and in this way, at least, would be of much service.

But I yet may ask, have churches, as such, in their united character,—and have the serious and influential members thereof,—taken that interest in these schools, and afforded them that countenance and encouragement, which they ought to have done, considering their professions and their relations to these little ones, and to the Great Head of the church?

So far as I am acquainted, this question must be answered in the negative. And if this be true of churches, what can be expected of the world? Nay, if this be true, how will they answer to the great Shepherd for their neglect of this part of his fold? Let churches then duly consider their relations to these schools, and their obligations to their Master, as well as the true interests of the church, arouse from their supineness on this subject, and become active assistants, both by their labours and prayers, in this important and delightful duty. Then will teachers, and children, and parents, and ministers, and the community, receive a new impulse on this subject; and then may we expect to see a richer and a more immediate harvest in this moral kingdom.

A TEACHER.

* It may add weight to the sentiments of this piece, as well as dignity, in the eyes of men, to the employment of Sabbath School teachers, if we mention that the writer is a gentleman of high standing in society, and has held some of the most important offices in the government of this commonwealth. *Edit. Rec. & Tel.*

MONTHLY CONCERT OF PRAYER.

We like the remarks of our correspondent relative to the Monthly Concert. If an occasion in itself so attracting to the pious mind, fails to awaken an interest in any place, it must be, either because the pulse of religious feeling is very low indeed, or because there is some fault in the manner of conducting the exercises.

When the object of the Monthly Concert is considered, and the crowd of sacred associations that attend it, one would suppose that no ordinary occupations could keep the Christian away. A world is in darkness, and it is the object of this meeting to pray for its illumination. The *command* of Christ has gone forth, "Preach the Gospel to every creature;" and this, we know, is in accordance with the command. The *example* of Christ, and that of the apostles and primitive disciples—the *promise* of Christ, to be "always with" those who engage in this work—the worth of the soul, whether lodged in a Christian or heathen tabernacle,—the price at which it was purchased, and its final awards—are considerations which the Christian, if in the exercise of piety, must deeply feel. And then the thought, that as the sun sheds his parting beams upon nation after nation successively, the voice of prayer is ascending from so many thousands of lips, all pleading for the same object, and this object assuredly agreeable to the divine will—this too is a consideration full of interest to the humble worshipper.

If men walked by faith and not by sight, without doubt they would find in such reflections, (which belong to every meeting of the kind, in every place,) sufficient aliment to sustain the spirit of supplication. But as it is, there is need of a clear exhibition of facts. And since, in the providence of God, no age, save that of the apostles, has borne witness to so many illustrious triumphs of Christianity as this, it is worse than ordinary neglect, to withhold them from the knowledge of the brethren. We can point to whole Islands which have become eminently Christian in the short space of 25 years. We can tell of a church of more than 80 native members, gathered within 10 years, from among the heathen of Ceylon. And to those who think more of education than of religion, we can exhibit from 50,000 to 100,000 children in the dark regions of India, many of them females, who are now enjoying the benefits of school instruction through the instrumentality of missionaries. And if we venture a look into the future, we can discover prospects so bright, that what has thus far been realized, sinks into comparative insignificance.

With such an accumulation of interesting facts that might be presented, and others which are constantly unfolding, why is it, that in many places the Monthly Concert is scarcely different from an ordinary lecture? Perhaps indeed a subject is chosen which bears some relation to the conversion of the world—and occasionally such a discourse might be useful; but as a regular peformance, it is impossible it should possess the interest which would be created by missionary and other religious intelligence. At Boston, where this information is communicated direct from the missionary stations, there is no meeting in the whole month more inviting. And though other places have not the same advantages in respect to novelty, yet they certainly have enough, with proper efforts on the part of the conductors, to render these meetings far more attractive than they generally are at present. If the minister, or some one or more of his parishioners, would bear this occasion in mind as he reads the religious publications of the day, and at the close of every month collect into one mass the various intelligence which had met his eye relative to the prosperity of religion in our own or foreign lands, it would furnish a rich entertainment to his hearers, not excepting the few who might chance to have read the same facts in a detached, and perhaps a different form. This intelligence might be communicated either at once, or in separate portions, according to the number of prayers which it was designed should be offered. Between the last two prayers some remarks might be probably made, growing out of the intelligence previously communicated. *N. Y. Obs.*

ONE CAUSE OF RELIGIOUS DECLENSION.

At the late Anniversary of the Domestic Missionary Society of South Carolina, an address was made by the Rev. Dr. Leland, of which the following is an extract:

"It is too painfully evident to be denied, that the spiritual condition of the inhabitants of this State is deplorable indeed. Examine it candidly, and you will find temples of the Lord deserted, and mouldering—congregations scattered, and extinct—populous communities wholly, and willingly, destitute of the regular institutious of religion—the churches generally feeble, and languishing. enjoying little of the life and power of religion—the effusion of the Holy Spirit in revivals very rare, and in most cases, the wise and foolish virgins sleeping together. In such a state of things, we may well ask, what enemy has done this? what fatal poison has produced this spiritual lethargy? If the true cause could be developed that has made our churches languish, and covered Zion with sackcloth, it would be found in the want of Pastoral labour. It has been demonstrated beyond all question, that other labors than those of the pulpit are indispensible to the carrying forward the work of the Lord. Though a man should preach like an Angel, if this were all, he would witness little fruit of his exertions. The good shepherd has something more to do, than to sound the alarm when danger approaches. What then has been, and still is, the fact, as to the amount of pastoral labors, which our churches through the country have enjoyed?—Many of them have had one sermon in two or three weeks. Many others, who have preaching every Sabbath, have little else. With these facts before us, we are not to wonder at the feeble, languishing churches—at the

withering famine of divine influence, which is so deplorably manifest. But to what cause are we to attribute this destroying deficiency? Not generally to the unfaithfulness, or indolence of Ministers; but to their want of support. The guilt lies at the door of the churches. They will not give their ministers bread. They therefore drive them from their appropriate duties, to some secular occupation for a subsistence.

"While therefore the minister is toiling in the field, or struggling with the distracting cares of a school, the Lord's vineyard lies waste. He cannot be a pastor to his people. Is it possible to pay pastoral visits to an hundred families, scattered over a region ten miles square—to collect the youth and instruct them affectionately in Bible Classes—to hold numerous prayer meetings, convenient for all—and to become intimately acquainted with the spiritual state of the individuals of his charge—and yet carry on a secular employment? It is impossible. To require it would be worse than demanding bricks, and withholding straw."

THE PECULIARITIES ATTACHED TO THE MINISTRY.

"A minister is a Levite. In general he has, and he is to have, no inheritance among his brethren. Other men are not Levites. They must recur to means, from which a minister has no right to expect any thing. Their affairs are all the little transactions of this world. But a minister is called and set apart for a high and sublime business. His transactions are to be between the living and the dead—between heaven and earth—and he must stand as with wings on his shoulders. He must look, therefore, for every thing in his affairs to be done for him and before his eyes. I am at a loss to conceive how a minister, with right feelings, can plot and contrive for a Living. If he is told that there is such a thing for him if he will make such an application, and that it is to be so obtained, and so only, all is well—but not a step farther. It is in vain, however, to put any man on acting in this manner, if he be not a Levite in principle and in character. These must be the expressions of a nature communicated to him from God—a high principle of faith begetting simplicity. He must be an eagle towering toward heaven on strong pinions. The barn-door hen must continue to scratch her grains out of the dung hill."—*Cecil.*

WILLIAM WHATELY.

Mr. Whately, who was vicar of Bambury, in Oxfordshire, and died in 1639, had such great reputation as a preacher, that persons of different persuasions went from Oxford and other distant places to hear him. As he always appeared to speak from his heart, his sermons were felt as well as heard, and were often attended with suitable effects. A neighbouring clergyman was once so deeply affected with a sermon preached by Mr. Whately, on bounty to the poor, that he went to him as he came out of the pulpit, and asked what proportion of his income he ought in conscience to give. Whately advised him not to be sparing, and intimated that, when he was far from being in easy circumstances, he resolved himself to set aside a larger sum than ever for charitable uses; the consequence of which was, that God blessed and increased the slender heap from which it was taken, so that he was then able to lend ten times as much as he had formerly been forced to borrow. This good man's death was much lamented by his parishioners, and the following lines are part of his epitaph:

"It's William Whately that here lies,
Who swam to 's tomb in 's people's eyes."

MR. OWEN'S SYSTEM.

The following article is from the last New Harmony Gazette. The nature and tendency of this infidel's new scheme of Society are here more clearly displayed, than in any of his previous written or oral declarations.

"*New Harmony—First year of Mental Independence—Wednesday, Aug.* 23,—1826 *of the Christian era.*

"New Harmony Sunday Meeting for instruction in the New System—August 20, 1826.

"In former discourses from this place, the origin of crime was stated to be—ignorance or inexperience. That from ignorance proceeded the individual system, and all the class of crimes connected with private property; religions of mystery, and all the class of crimes connected with superstition; and unnatural marriage, and all the class of crimes connected with sexual intercouse. And that almost all, if not all, the miseries of human society have directly emanated from one or other of these three institutions, or some other combination of them.

"I have now to state, that there is no other mode whatever, by which the world can be relieved from those crimes and diseases, except by the removal of these institutions; and, in their place to introduce the social system of common property, superior intelligence, or an accurate knowledge of those facts which experience has demonstrated to be unchanging laws of nature, and, therefore, true; and also by allowing the human race to form such connections between the sexes as are in strict accordance with the natural affections. By these means, only can disease and misery be removed, and health, physical and mental, and happiness, be attained and secured.

"You have now, then, in plain terms, and in a few sentences, distinctly before you, the new and the old, or the social and anti-social, state of society. The line between these two systems of good and evil is now so broad and so strongly marked, that surely no one hereafter will plead ignorance on the subject."

Mr. O. deserves credit for setting forth to public view so distinctly, in plain terms, and in a few sentences, the new and the old state of society, and marking the line between good and evil, so broadly and strongly, that no one hereafter will plead ignorance on the subject. He, therefore, who will become one of his fraternity, must—first, consent to a perfect community of interest in property; secondly, he must abandon all "religions of mystery," especially that which contains the "great mystery of Godliness, God manifest in the flesh;" and thirdly, he must "remove the marriage institution," and herd with his fellow brutes, "in strict accordance with the natural affections." In all this there is no disguise, neither is Satan transformed into an angel of light. It requires no prophet nor the son of a prophet to predict, that Mr. O. like his ancient brethren Theudas, and Judas of Galilee, together with as many as obey him, shall soon be scattered and brought to nought. A body thus constituted must necessarily see corruption, and fall asunder of its own rottenness.—*Philadelphian.*

A NOVELTY.

John B. Russworm, a man of colour, was one of the graduates at the late commencement of Bowdoin College. He is said to be a man of most excellent character, and much esteemed by his tutor and class mates. The following extract from his Oration, from the Eastern Argus, will be gratifying to our readers: *Ib.*

"It is the irresistible course of events, that all men who have been deprived of their liberty, shall recover this precious portion of their indefeasible inheritance. It is vain to stem the current; degraded man will rise in his native majesty, and claim his rights. They may be withheld from him now, but the day will arrive, when they must be surrendered.

"Can we conceive of any thing which can cheer the desponding spirit, can reanimate and stimulate it to put every thing to the hazard? Liberty can do this. Such were its effects upon the Haytiens—men who in slavery showed neither spirit nor genius—but when Liberty, when once Freedom struck their astonished ears, they became new creatures—stepped forth like men, and showed to the world, that though slavery may benumb, it cannot entirely destroy our faculties. Such men were Touissant, Louverture, Desalines and Christophe!

"The Haytiens have adopted the republican form of government: and so firmly is it established that in no country are the rights and privileges of citizens and foreigners more respected, and crimes less frequent. They are a brave and generous people. If cruelties were inflicted during the Revolutionary war, it was owing to the policy pursued by the French commanders, which compelled them to use retaliatory measures.

"For who shall expostulate with men who have been hunted with blood hounds, who have been threatened with an *Auto de fe*, whose relations and friends have been hung on gibbets before their eyes—have been sunk by hundreds in the sea—and tell them they ought to exercise kindness towards such mortal enemies? Remind me not of the moral duties of meekness and generosity—show me the man who has exercised them under these trials, and you point to one who is more than human. It is an undisputed fact, that more than sixteen thousand Haytiens perished in the modes above specified. The cruelties inflicted by the French on the children of Hayti have exceeded the crimes of Cortes and Pizarro.

"Twenty-two years of their Independence, so gloriously achieved, have effected wonders. No longer are they the same people. They had faculties, yet were these faculties oppressed under the load of servitude and ignorance. With a countenance erect and fixed on heaven, they can now contemplate the works of Divine munificence. Restored to the dignity of man and to society, they have acquired a new existence—their powers have been developed; a career of glory and happiness, unfolds itself before them.

"Placed by Divine Providence amid circumstances more favorable, than were their ancestors, the Haytiens can more easily than they, make rapid strides in the career of civilization; they can demonstrate that although the God of nature may have given them a darker complexion, still they are men alike sensible to all the miseries of slavery, and to all the blessings of freedom."

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, NOV. 1, 1826.

SYNOD OF KENTUCKY.

We intended to have published in this week's paper, some extracts from the Minutes of the Synod of Kentucky, at its late meeting in Danville; but, the clerk having failed to furnish us with those minutes, we are compelled to defer their publication until next week. The following narrative of the state of religion in the churches within the bounds and under the care of the Synod, we have no doubt will be interesting to all our readers.

The Synod of Kentucky to the Churches under their care.

Dearly beloved Brethren,

Joy and sorrow mingle in our hearts, while we attempt to review and present a brief outline of the condition of the churches within our territory, during the past year.

In several annual reports which have preceded, you have been refered to the promises of our covenant God, rather than their signal accomplishment in any particular districts; and have mourned in discovering that we were unblest by any of those powerful effusions of the Holy Spirit, which have so remarkably distinguished the Eastern sections of the United States. But it is now our happy privilege to tell you, in the joy of risen hope, that a glorious work of grace has commenced in several churches of our guilty land. Danville is the spot where these special influences were first displayed, and from which they have since been radiating. For a year or two past, a gradually increasing interest had been manifested for the things of God—associations for prayer were formed—and the united supplications which ascended have been at length answered. Since last spring, upwards of one hundred, principally young persons, have confessed Christ before men in the Danville church.

In the progress of the work at this place, we feel a peculiar interest. Here we convened. We have heard the groaning of many prisoners, and have beheld the loosing of many bonds. The scenes of October 15th cannot be forgotten. That day will long be remembered emphatically as *a day of glory*. God was present in power. Our fathers stepping into the grave, rejoiced in beholding the "Salvation of God"—their sons, thanking God, took courage—and strength was "ordained out of the mouth of babes and sucklings."

It deserves particular attention that this revival commenced in Centre College. Twenty-three of its students have become subjects of it: and unless we greatly err and misconstrue the ways of Providence, a seal has been affixed to the plans already adopted, and an answer given to those prayers which have arisen before the throne of God, for this infant institution of learning.

The religious public, generally, will also learn with much satisfaction, that several pupils of the Asylum for the Deaf and Dumb, are among the number originally quoted. In common with the friends of humanity, we rejoice in those institutions of modern times by which the bereavements of this class of our community, have been so greatly alleviated; but we stand on higher ground, and feel the thrilling of nobler pleasure, in hailing some of them as the children of God, and anticipating the period when, in the entire possession of every sense, they shall be "before the throne of God, and serve Him day and night in his temple."

Happily the work has not been confined to Danville. To the churches of Harrodsburg and New Providence, upwards of ninety have been added—to the united Churches of Silver Creek and Paint Lick nearly fifty; and to the Buffaloe spring Church, where the prospect of further increase is very flattering, fifteen. In several other Churches in this vicinity, and in some few at a distance, there is an increased and increasing thirst for Gospel Ordinances. Oh brethren, this intelligence has cheered the despondency of the past, and shall, we trust, give a continued and vigorous impulse to the efforts of the future.

Do you wish a restoration to health? do you prefer Zion's interest above your chiefest earthly joys? do you desire to see the work which has commenced, diffused throughout the land? Be instant in prayer, wrestle with God for the salvation of all around you, hold up your church officers, be vigilant in all your own duties—then, with the blessing of Heaven, it may soon be said to many of our churches, "arise! shine! for thy light is come, and the glory of the Lord is risen upon thee."

We have great pleasure in stating that measures have been adopted by the Synod for the Endowment of a Professorship in Centre College. Our anxiety for its prosperity, and our confidence in receiving your support, induced us to obligate ourselves to pay the sum of 10,000 dols.—It is a gratifying thought that the Church with which we are connected has uniformly been disposed to connect the light of science with the truth of God; and as to this institution we fondly contemplate it as the germ of some mighty tree, whose healthful shade will at length overspread our land.

The Synod would call your attention to the subject of catechetical and biblical instruction. Efforts to instil into the minds of youth, the doctrines and duties of God's word, never have been, nor can we believe they ever will be entirely fruitless. We specify two instances which have occurred during the past year. In a bible class within the bounds of Muhlenburg Presbytery, all the members except two, have connected themselves with the church. In a similar class in Transylvania Presbytery, there is but a solitary exception. Nor have the benefits been confined to the members of the classes. Within the town of Lexington, 12 of the Sabbath School teachers, we have reason to believe, have been taught of God.

We have ascertained that increasing attention is paid to the instruction of *of coloured people*. For their benefit fifteen Sabbath Schools are in operation. From one of these schools, there have been several persons recently introduced into the kingdom of Jesus Christ. We hope that those to whom this solemn trust is committed, will be hence encouraged to act in view of their awful accountability to Almighty God.

We have said that our feelings were of a mingled character. In a number of our churches there is a famine of the word of life—"they spread forth their hands, and there is none to comfort them." Their "Elders sit upon the ground, they have cast up dust upon their heads, they have girded themselves with sack cloth."

From other churches we learn that the holy Sabbaths of God are profaned, and that but a partial interest seems to be evinced towards Bible, Tract, and Missionary Societies, and the monthly and weekly concerts for prayer. These things ought not so to be. When we view the moral desolations which are usually connected with such neglects of duty and privilege, "our hearts are faint and our eyes are dim." But this we "recal to mind," therefore have we hope: "It is of the Lord's mercies that we are not *consumed*, because his compassions fail not." Nevertheless, we intreat you, *indulge not fond hopes if they be unconnected with exertion*. We have much to do, the time is short. Then arise and "shake thyself from the dust," "awake! awake! put on thy strength, oh Zion."

Finally, brethren, farewell,--be perfect---be of one mind---live in peace, and the God of love and peace shall be with you.

The trial of the Negroes confined in the jail of Hardinsburgh, for the murder of Messrs. *Stones*, *Cobb*, *Gray* and *Davis*, commenced on the 16th inst; the result of which was, that *five* of them were found *guilty*, and sentenced to be hanged on the 29th day of November next; *seven* others strongly suspected of being guilty were tried and cleared, among whom was a noted fellow designated by the name of Roseberry's Jim. The whole of the Negroes that were in the boat, when the murder was committed have been apprehended except one or two, and have been disposed of as follows; five of them condemned to be hung, as stated above, forty-seven of them sold, and remainder brought to this county.

Western Citizen.

Ransdal W. Smith, the murderer of Dr. Brown has been caught in the State of Ohio, and was examined at Columbus. He had changed his name and said he resided near Urbana. As his conductors were taking him to that place, they were met by some Kentuckians who were in pursuit and knew Smith. They took him and are bringing him to Kentucky---*here*, to expiate his horrible crime. *Register.*

FROM A LATE INDIANA PAPER.

We are indebted to the attention of a gentleman in Richmond, for the particulars of the following unfortunate occurrence. A man by the name of White, a resident in the township of Richmond, in the Perth Settlement, having had his premises intruded upon by a Bear, that had been in the habit of visiting his field, took his gun and went out in the evening to watch for it; but, remaining longer than was expected by his family, his two sons, who had been in bed, got up and went out to look for him. After they had reached the field, the eldest was standing on a log that was lying on the ground, when the old gentleman, seeing him in the obscurity of the night, took him to be the Bear, and accordingly fired, when the ball entered his son's right breast and came out at his back. The father's feelings, on discovering his error, may more easily be imagined than described. The young man expired about half an hour after. He was about thirteen years old.—*Brookville Recorder.*

SAVAGE MURDERS.—This State has never been the scene of a more dreadful transaction than took place at Slatersville, in Smithfield, on Wednesday last. The wife of Andrew Davis, a Scotchman, cabinet maker in Slaterville, in consequence of ill treatment, left him and returned to her parents, with an infant five weeks old. Davis, on Wednesday noon, having previously swallowed a quantity of brandy, went to the house of her parents, and being unable to induce her to return home with him, stabbed her in the presence of her mother, and others who were at the dinner table, with a knife which he had prepared for the purpose, by grinding it on both sides, and pointing it. He inflicted one wound in her neck, one in her body, and one in her thigh, which pierced an artery and proved fatal.

Davis then, with a razor he had with him, cut his own throat in several places, and nearly divided his windpipe. Mr. Isaac Mason, (formerly of Thompson, Conn.) who lived in the same building, alarmed by cries for help, came into the room, and on approaching the bleeding murderer, received a stab in the abdomen. Other persons arrived and disarmed and secured Davis, after some struggle. Surgical assistance was immediately procured, but it was unavailing. The unhappy woman died on Friday morning at 5 o'clock. Mr. Mason died at ten o'clock the same morning. Davis lingered, we are informed, until Sabbath night, when he also died. He was but 26 years of age—Mr. Mason was 53.—*Providence American.*

THE CREEK INDIANS.—The folowing is a clear, (and apparently a candid) statement of the result of the late General Assembly of the Creek Indians at Broken Arrow, on the Georgian frontier.

The men of the McIntosh party, we are told, were not allowed any part of it, but that their women and children received an equal share with those of the other party. The share allotted to the Chiefs and their Cherokee Secretaries, we understand, was much less than what they had appropriated to themselves at the time of the forming of the new Treaty. The McIntosh party are to be paid 100,000 dols., on the 23d inst. which was allowed them by the provisions of the new treaty. The number of this party who have signified their intention to emigrate, is about 900.—*Nat. Intel.*

PRINCETON THEOLOGICAL SEMINARY.

The semi-annual Examination in the Theological Seminary of the Presbyterian Church in this Borough, commenced on Friday the 22d ult. at nine o'clock, A. M. and closed on Monday following. The *first* class was examined on Sacred Chronology, Sacred Geography, the Hebrew and Greek Languages, Biblical Antiquities, Biblical Criticism, Didactic and Polemic Theology, Biblical and Ecclesiastical History, Pastoral Theology, and the Composition and Delivery of Sermons. The *second* class on Didactic Theology, and Ecclesiastical History; and the *third* class on the Original Languages of Scripture, some select Metaphysical and Moral studies preliminary to Theology, and Biblical History.

The Committee of the Board of Directors appointed to attend the examination, reported to the Board, that it had given them entire satisfaction.

The following young gentlemen, having completed the usual course of three years in the Seminary, and having passed an examination on all their studies, with the approbation of the Committee of the Board of Directors appointed to attend on that examination, received the full certificate which the Constitution of the Seminary contemplates in such cases; viz.

Joseph B Adams, Zebulon Butler, J. Le Roy Davies, John Dorrance, Alexander Logan, William Nevin, Edward D. Smith, of *Pennsylvania*. James R. Boyd, Hiram P. Goodrich, Mancius S. Hutton, William Lusk, William H Williams, Nicholas A. Wilson, of *New York*. George W. Ashbridge, Nathaniel M. Urmston, James H. Logan, of *Kentucky*. James Crawford, of *Indiana*. Eusebius Logan, William Lowry, Joseph Nimmo, of *Virginia*. William Neill, of *North Carolina*.—S. Lytle Watson, of *South Carolina*. Joseph M. Ogden, Thomas A. Ogden, of *New Jersey*.

During the interval of the examination on Friday evening, Mr. John C. Young, of Pennsylvania, delivered an Address before the "Society of Inquiry concerning Missions," which did equal honour to its author and the Seminary. After the address on the same evening, Mr. Charles Hall of New-York, read a dissertation.

On Monday evening, the Rev. Mr. Russel, of Newark, N. J. delivered the semi-annual Sermon before the Directors, Professors and Students, from Acts xxiv. 25, which contained much solemn and interesting matter.

In the afternoon of Monday, the students were dismissed by the chairman of the Committee of Examination—after the Certificates or Diplomas had been delivered to the members of the first Class by the Rev. Dr. Green, President of the Board of Directors

It was highly gratifying to the friends of the Seminary who were present, to observe, that the class which this year completed the full course in the Institution, was larger by two thirds, than in any preceding year since the Seminary was founded. *Philadelphian.*

Newton Theological Institution.—This institution, founded by the Baptists about a year since, in Newton, nine miles west of Boston, held its first anniversary examination on the 14th ult. Owing to the recent opening of the seminary, there was no middle class, and the senior class consisted only of two members, who had spent their first and second years at Andover. The junior class was examined in Hebrew, Biblical Literature, &c.; and an essay was read by each member. The occasion was one of "deep interest, devout gratitude, and joyous anticipation." Rev. Henry J. Ripley, of Riceborough, Georgia, was appointed Professor of Biblical Literature and Pastoral Duties; and the Professor of Biblical Theology is expected to be 'on the ground,' by the opening of the next term, which takes place on the 27th inst. The prospects of the institution are flattering.

Western Recorder.

AMERICAN BOARD.

The receipts of the Board during the year ending on the 1st of September, amounted to $61,616 25: of which $57,645 75 were donations. $2,075 36 legacies, and $1,895 14 interest arising from the Permanent Fund. Expenditures during the same period, including $10,000 paid to meet the debts of the U. F. M. S. now merged in the Board, and $2,000 for apprehended losses on stock in the Eagle Bank, $61,012 94. Leaving a balance in the treasury of $575.

N. Y. Obs.

REVIVALS IN VERMONT.

The Vermont Chronicle, in giving a cursory notice of the proceedings at the late General Convention of Congregational and Presbyterian ministers of that state, observes as follows:—

"The influence of divine truth was probably never before so deeply and extensively felt in this state, as it has been during the last year. About fifty of our congregations have been blessed with revivals of religion; many of them extensive and powerful, but some quite limited, both as to extent and continuance. The religious character of our two colleges, and of the important and flourishing towns in which they are situated, is improving. Bible Societies, Domestic and Foreign Missions, and Sabbath School and Bible Class instruction, are receiving increasing attention, and, in a word, we cannot but hope, that, by the good providence and grace of God, the moral character of our state is becoming better.

SANDWICH ISLANDS.

In the Laight-street church last Sabbath evening, the Rev Charles S. Stewart, recently from the Sandwich Islands, made an interesting statement of the intellectual and moral changes which have taken place in those Islands since the establishment of the American mission there in 1820.

Among other things he remarked, that when he left, 18,000 or 20,000 of the natives had already shared, in some degree, the benefits of instruction, about half of whom could read well, and about 800 or 1000 could write a legible hand. There were about 500 persons around the missionary stations, whose external conduct corresponded with the precepts of Christianity, and from 80 to 100, who, in the judgment of charity, were truly pious. He should not be surprised to hear that this number had already united with the church.—Nothing but books were wanting to enable the missionaries, by means of native teachers, to extend instruction to tens of thousands who were now deprived of it—not voluntarily, but from necessity.

N. Y. Observer.

GREECE.

Under the date of Corfu, July 31st, it is said that all accounts agree in stating, that a bloody battle has been fought at Cardami, between the Mainotes and the troops sent by Ibrahim to occupy it. Only a few Turks escaped to Nisi; and the Mainotes have renewed their oaths, to die rather than to submit. It is said that the Turks were deceived by an appearance of friendship on the part of the Greeks, and on entering the mountain passes were attacked and cut off.

A letter written off Syra, Aug. 4th, states that an undecisive action has been fought near Samos, by the Greek and Turkish fleets, in which Canaris was badly wounded, and lost his fire ship—also, that Ad. Rigny had sent the schr. Dauphnoise Naxes, to offer him surgical aid.

The Greeks are said to have burnt and evacuated Athens, leaving the citadel to be besieged by the Turks. 1000 Rumeliots have gone to relieve them. Col. Fabvier was to leave Doro and Hydra for Attica, with 1000 men. Reschid is said to have 6 or 7000 men. Ibrahim was said to have left Nisi again for Tripolizza.

A part of the Greek fleet was at Hydra, which island is now considered the fortress of Greece, and too strong to be taken. *Ib.*

A Buenos Ayres paper mentions that the Rev. Theophilus Parvin, who proceeded to that city in 1823, in company with Mr. Brigham, and has for a year and a half past been engaged in teaching a private Academy there, is appointed Professor of Greek and English in the University of Buenos Ayres. The President is Rev. D. Jose Valentine Gomez, and is said to be one of the most learned men in that country. Mr. Parvin received his theological education at Princeton. *Ib.*

From the following extract, we perceive that the day is not distant when reformation will commence among the ignorant and prejudiced Catholics of Ireland. "Let there be light"—let them have the scriptures, and the work will be done. *Rel. Messenger.*

"The Lord seems to be at work in Ireland, among the Roman Catholic schools----500 schoolmasters and 5000 people have signed petitions to their archbishop for leave to have the scriptures. The bishop hesitates, is sure the signatures are false, says it would make all the people Protestants! &c. &c. But the Lord will laugh all their objections to scorn. He will carry on his work, and none shall hinder. Amen and Amen."

DIED.

In the City of New-York, on the 11th of October, Revd. Thomas Hand, of the Baptist church, formerly a resident in Lexington.

Another Revolutionary patriot gone!!

Departed this life, at his residence in Gallatin County, on the fourth inst., Nathaniel Sanders, Sen. in the 84th year of his age. Few men who have attained the same years have served their country more faithfully, or have been more useful to society. He was well known to the early settlers of the West, as having been an adventurous and successful soldier against the Indians, in their frequent incursions into our frontier settlements; he served as a soldier during the whole of the revolutionary war, and in most of the expeditions against the savages of the North-West. *Kentucky Gazette.*

Another patriot gone!—Col. Richard C. Anderson, who was an aid to Gen. Lafayette in the revolutionary war, and a highly respected and esteemed citizen of this state, departed this life at his residence, in Jefferson county, on Monday. Col. Anderson had been some time in feeble health, but his death was greatly accelerated by the news of the death of his son, the Minister to Colombia.

In Henderson county, Sept. 17, Capt. Edmund Hopkins.—Mr. Montgomery Swope—James William, son of W. H. Ingraham—Miss Sarah Towler—Mrs. Lucinda, wife of Mr. George Barnard.

[Communicator.

A WORD OF COUNSEL TO PROFESSORS, ON THE SUBJECT OF MORAL HONESTY.

Owe no man any thing. Rom. xiii. 8.

To afford assistance to the memory, we shall place our hints of advice on his much-neglected subject, under three leading articles.

1. *Be cautious how you get into debt.* The general state of worldly business is such as necessarily leads men to trust each other. Without this mutual confidence, trade and commerce could not exist: Nay, the very bands of civil society themselves must soon be dissolved. Yet this needful and generous confidence ought to be strictly guarded by the rules of prudence, otherwise the consequences must prove highly detrimental both to debtor and creditor. *Owe no man any thing*, should be, as far as possible, the maxim of every Christian tradesman. Therefore,

Never get into debt without some *reasonable prospect of paying.* To procure the property of others, without a design to pay at all, is downright robbery. The man who plunders his neighbour's dwelling, or applies a pistol to his breast, may expose himself to greater danger among men, but they both are chargeable with the *very same* offence in the sight of God. Nor can he stand clear of the imputation of rashness and folly, deserving of the highest censure, who, previous to his contracting debts, considers not in *what way* he is likely to discharge them. Such may talk of trust in Providence; but such a plea, under these circumstances, only aggravates the criminality of their conduct, by an attempt to make a righteous Providence answerable for the consequences of their unjust proceedings. O what extensive and foul disgrace have some splendid professors lately cast upon the good ways of the Lord, by their rash speculations and experiments with the property of others!

Make use of no *false pretences* to get into debt. The name or friendship of a known and deserving character is often made the preface to a scene of fraud.—Disappointments are pleaded which never occurred.—Money, expected at a certain time, is mentioned as security to deceive the unwary—Nay, (horrible to relate!) conversation on religious subjects; the doctrines of the holy Gospel; the dear and injured name of Jesus; are not unfrequently used, as the successful instruments of deception, by abandoned professors of religion.

The *satisfaction* felt by the upright mind in being out of debt, should operate as a reason for your endeavouring to keep unembarrassed in the world. It must greatly pain an honest man to recollect those claims which he cannot answer. Ever, then, bear in mind, that to get into debt for the relief of present distress, is almost sure in the event to plunge you into other, and perhaps greater difficulties, than those you now labour under.

Remember too how *disreputable* it is to be in debt. Unless in very special cases, it leads to a suspicion of the *industry, prudence*, or *principle* of a man; and that professor seems to give poor evidence of his regard to the credit of religion, who is careless of his own good name.

2. *Take heed how you behave if you are in debt.*

Much of a man's principle appears, by his spirit and conduct, when in debt. No one will trust the *avowed* deceiver. Therefore, the knave approaches the person he has marked out as his prey, under the garb of honesty; but no sooner are his fraudulent designs accomplished, than he becomes another man. The vizard drops, and his real character appears.

Are you in debt! behave then with *civility* to your creditors. May not the man, who has befriended you in the hour of difficulty, at least expect to meet with that behaviour which common decency demands! Many ungrateful persons can scarcely afford a creditor a civil answer, when he ventures to inquire after his lawful property; perhaps resent the application as an affront, and forsake *him*, to play the same nefarious part upon another.

If you are in debt, be always *frank* and *candid*. Never attempt to disguise your situation by false glosses and wilful misrepresentations. Investigate, with impartial diligence, your own circumstances, and state to your creditors the naked truth. Suppress no part of the information, which justice calls for at your hands. In transactions which relate to God or man, this world or a future, an ingenuous disposition is particularly pleasing. "He that covereth his sins shall not prosper: But whoso confesseth and forsaketh them, shall have mercy." Proverbs xxxviii. 13.

Never evade the claims of creditors by *false promises*. A man destitute of conscience, when pressed, will promise any thing to procure present relief; but this is adding sin to sin. He acts like the highwayman, who, having plundered the traveller, murders every one who endeavours to apprehend him. Such a character seems prepared for any enterprise of darkness. His conscience is seared as with a hot iron; and he is sure, if converting grace prevent not, to have his part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

Sit not down *contented* if in debt. He that is easy, happy, and satisfied in such a situation, wears a character so nearly verging towards that of a villain, that it would require great penetration indeed to distinguish them. Therefore,

3. *Endeavour as soon as possible to discharge your debts.*

In order to this, *contrive* to pay. Lay down some prudent *plan* for the attainment of this desirable end. If you feel *yourself* incompetent to this, request some faithful friend to assist you by his counsel: And resolve to use as many contrivances to pay, as you or others have done to contract debts.

It is equally necessary that you *exert* yourselves to pay. Wishes, unaccompanied by suitable endeavours, only tend to poverty and disgrace. Let justice to your creditors be a spur to your application and industry in your calling. To be negligent when opportunities for exertion offer, or to waste your time in indolence and trifling, is indirect robbery of those whose claims upon you reach to every reasonable effort within your power.

Nor is it less incumbent that you *deny* yourselves to pay. The delicacies of the table, the superfluities of dress, &c. are glaringly inconsistent with a state of insolvency. To make entertainments for your friends or acquaintance, with what is not your own, is to defraud your creditors, and to feed others on the spoils of their property. Before you are hospitable and generous, determine to be just.

Begin this needful work *immediately*. Disinclination to duty will furnish many specious arguments for present neglect. Hence many suppose they could pay if circumstances were any way altered from what they are. They intend to apply themselves seriously to this concern hereafter, just as some talk of future repentance for the sins they are now committing. But we may venture to affirm, that if you do not *now* do what your opportunities admit of, your intentions to pay at all may be very justly questioned. "Whatsoever, then, thine hand findeth to do, do it with all thy might."

If you wish to succeed, *persevere* in your attempts to pay. Though you may see many difficulties before you, do not despond and say, *there is no hope*. Though your first efforts may be baffled, look upward and try again. Much may be, and has been done by little and little. If conscientious and diligent in the path of duty, you have many encouraging declarations of Scripture on your side. See Gal. vi. 9. "And let us not be weary in well-doing, for in due time we shall reap if we faint not." Prov. iii. 6. "In all thy ways acknowledge him, and he shall direct thy paths." Psalm, xxxvii. 5. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

Surely none will answer the foregoing plain remarks by observing, "Many lay great stress upon moral honesty for salvation; but we renounce the pharisaic sentiment, and glory in assurance of eternal life, because we trust in the finished righteousness of the Son of God."—Mistake me not, friend! I have not been substituting honesty in the stead of the Saviour and his blessed work. I wish not to flatter the expectations of him, who makes integrity between man and man, a reason for setting aside the Gospel! But I wish to remind the professor of evangelic truth, that unless his faith lead him to the love of social justice, he is deceiving his own soul, if he suppose himself made a partaker of the faith of Christ. For this is the will of God—"that no man go beyond or defraud his brother in any matter; because that the Lord is the avenger of such." 1. Thess. iv. 6. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things" Phil. iv. 8.

VALUE OF RELIGIOUS CHARACTER IN PHYSICIANS.

A pious physician is favored with the most desirable opportunities of enforcing the lessons of religion and virtue, and thus administering to the moral health of the community, and restoring the peace and comforts of domestic life, which vice had ruined. He sees the intemperate when smitten by the hand of God, and made to eat the fruit of their ways. He is called to the passionate and abandoned whilst smarting under the blows, with which an holy Providence had stricken them. He witnesses human misery in some of its bitterest forms, and in closest connexion with the vices and sins which procured it. Whilst this admonishes him to be affectionately plain and faithful in reproving his patients, he is invited and encouraged to do it, by the awakened susceptibility of conscience, and the retirement and solitude which render a sick room so fit a place for repentance and amendment.—The physician who is so timorous and base, as to let such choice opportunities escape him of checking the vices, and redeeming the wretchedness of his fellow-creatures, is little entitled to their confidence or thanks. He is untrue to a plain duty which society and humanity loudly claim of him. And the curse of the widow and the fatherless may follow him forever, for not having improved the most favorable, the last hopeful opportunity, of rescuing a fellow-creature from the jaws of depravity, and death. But we are speaking of the value, to a physician, of the faith which looks forward beyond the grave, into the eternal world.—And the account which he will there be called upon to render, will be solemn and awful indeed! He has enjoyed opportunities of admonishing the wicked to turn from the error of their ways. He will there be asked whether he improved them. To him was given the opportunity *which* was afforded to no other, of pointing a dying patient crying for mercy, to "the Lamb of God who taketh away the sins of the world." Then it will be seen whether he faithfully directed him to that last-- that all-sufficient refuge! The physician much oftener than the minister, attends the bed of the expiring; and if he felt as he ought, the trust reposed in him, how often might he give encouragement to the soul, whose last effort of prayer and faith might make it safe in Christ!

Why do reflecting men, on entering this profession, so seldom cherish just and solemn views of their great and awful responsibility? How can they place themselves so near departing souls, without asking whether they are capable of directing their flight into eternity, or reflecting, that if they are lost, it may be charged upon their culpable ignorance or neglect? It cannot be doubted that the souls of many of the dying will be exacted at the hands of their attendants, through whose fault their eager inquiring spirits, have failed of the knowledge of our Lord Jesus Christ---Let physicians lay these awakening considerations to heart! Amongst their first and most anxious preparations for this most important profession, let young men seek to adorn their characters with the graces and virtues of a Christian; and strive to fit themselves for the faithful discharge of their religious duties to the sick and dying. *Episcopal Register.*

What I do thou knowest not now; but thou shalt know hereafter—is the unwearied language of God in his providence. He will have credit every step. He will not assign reasons; for he will exercise our faith.

JOYFUL NEWS FROM BURMAH.

Dr. Judson's letter to Dr. Baldwin.

British Camp, Yantabo, Feb. 25, 1826.

Rev. and Dear Sir.—We survive a scene of suffering which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one Armenian, and one Greek, was thrown into the "death prison," at Ava, where we lay eleven months—nine months in three pair, and two months in five pair of fetters. The scenes we witnessed and the sufferings we underwent, during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government, in removing us from Ava, to have us sacrificed, in order to ensure victory over the foreigners: but the sudden disgrace and death of the adviser of that measure, prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period, I was taken out of irons, and sent under a strict guard to the Burmese head-quarters at Mahlooan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released, at the instance of Moung-Shaw-loo, the north Governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been twice despatched to negociate for peace, (a business which I declined as long as possible,) I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava, with Mrs. J.

On my first imprisonment, the small house, which I had just erected, was plundered, and every thing valuable confiscated. Mrs. J. however, was allowed to occupy the place, which she did until my removal to Oung-ben lay, whither she followed. Subsequently to that period she was twice brought to the gates of the grave; the last time, with the spotted fever, while I was absent at Mah-looan. She had been senseless and motionless several days, when the providential release of Dr. Price, at the very last extremity, gave an opportunity for such applications as were likely to her relief. On my return, I was astonished to find her in the most emaciated, helpless state, not having heard a word of her illness. She, however, rapidly recovered, and is now in perfect health. Even little Maria, who came into the world a few months after my imprisonment, to aggravate her parents' woes, and who has been, from very instinct, it would seem, a poor, sad, crying thing, begins to brighten up her little face, and be somewhat sensible of our happy deliverance.

The treaty of peace was signed yesterday, by the respective plenipotentiaries, according to the terms of which the province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, in the south, are ceded to the British. It was this consideration chiefly, that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in settling, was to obtain some toleration for the Christian religion.—a favor which I hope now to enjoy without leave from his golden-footed majesty.

Sir Archibald has assigned us a large gun-boat for our accommodation down the river, and we expect to leave this in a very few days.

Respectfully yours,
A. Judson, Jr.

[*American Baptist Magazine.*

The foregoing intelligence will be "joyful" to many Christians in America, besides those of the Baptist denomination; for many others have felt deeply, while a dark cloud of uncertainty rested upon the Burman mission. "Many thanksgivings" will be rendered to God, for his preserving goodness to the missionaries under their peculiar trials and accumulated sufferings. There are other letters in the Magazine, from which we derive the following additional particulars:

Mr. Judson and wife arrived at Rangoon about the 20th of March, intending to settle in some part of Burmah retained by the English. They had not determined where, but thought most of New Mortiban, separated from Old Mortiban by the Thanlwen river This place will be very populous; as most of the Burmese from the old towns are going over. Four of the Burmese converts were with them, and more daily expected, ready to go and settle with them. Moung Ing stood by Mrs. J. faithfully during their long confinement; and was the only one for some time, who would carry Mr. J. his food.

Dr. Price arrived in Calcutta April 5th, being sent there on a commission from his Burman Majesty. He left his wife and two little sons in Ava, intending to return and remain there. Mr. Hough had a prospect of remaining at Rangoon, (whither he had returned from Bengal, we think, before the peace,) as interpreter to the English Consul. Messrs. Wade and Boardman, with their wives, were yet at Calcutta; and were ready to go to Rangoon, or to join Mr. Judson where he should settle under British protection.

Mr. Wade, under date of March 28th, mentions an unusual attention at Calcutta, in the congregation which was lately Mr. Lawson's. The attention commenced before his death: six had been added to the church, seven more were candidates, and a number more were inquiring.—*Bost. Rec. & Tel.*

MISSIONARIES TO BURMAH.

We regard the deliverance of the American Baptist Missionaries to Burmah from danger, as an event which calls for gratitude, confidence in God, and renewed exertions in the cause for which they have suffered so much. It was evident, at the very beginning of the war, that perils of no ordinary character awaited them; especially as in all Eastern countries Americans and Englishmen are considered as one and the same people. And so it was. The heaviest chains and the most cruel treatment were their portion. Death itself often stared them in the face.

When the British were about to commence their attack upon Rangoon, Messrs. Wade and Hough were thrown into prison, loaded with chains, and surrounded with a strong guard, who had orders from the Emperor to massacre them the moment a gun should be fired upon the town. The knives were made sharp, and sand was strewed over the prison-floor to receive their blood. But it was so ordered in Providence, that the first ball which was thrown, passed directly over their heads with a tremendous noise, and so alarmed the guard that they thought only of their own escape. Thus the lives of the missionaries were preserved.—In several other instances their dangers were equally great, but He, in whose name they had gone forth, delivered them out of them all.

The perils and sufferings of the Rev. Dr. Judson and Dr. Price in another part of Burmah, are described by the sufferers themselves. They too were preserved, when it seemed as if death was inevitable.

Now in view of these things, what shall we say! Is not the hand of Providence clearly apparent in preserving the lives of *all* the missionaries, though in different places, and in almost every variety of perilous circumstances?

From the remarks of Dr. Judson, as well as from the natural consequences of increased British influence in Burmah, to say nothing of the new territory acquired, there is reason to believe that these temporary afflictions will redound to the furtherance of the Gospel. *New-York Observer.*

BAPTIST MISSIONS IN INDIA.

At the late anniversary of the London Baptist Missionary Society, the meeting was addressed, among others, by that veteran missionary, Rev. Dr. Morrison of Serampore. He is still zealous in the work which has already engaged his persevering efforts for 27 years. *Zion's Herald.*

"The Old Testament, he remarked, has been printed in six languages of India; and versions of the New-Testament in about twenty five languages or dialects, are all finished and in the press; not more than six are now uncompleted. We contemplate no new translations, but intend to devote the remainder of our lives to new and more correct editions of the translations already made. We have baptized between four and five hundred persons,* and there are now seventeen Baptist Churches in Bengal. The cause has been vehemently attacked by one† who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity, and opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends, that nothing had been done, or was likely to be done; but the real truth is, they well knew that something had been done, and they feared more would be done. If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by British liberality.

*It will be remembered, that the Baptist church baptize none but adults who are hopefully converted.

†Alluding to Rev. Mr. Adams, of Calcutta.

Slave vessel Captured.—The British frigate Aurora, captured on the 7th ult. a Spanish Slave Schooner, on the coast of Cuba, with two hundred and sixty-three slaves on board from Africa.

ELKTON AUXILIARY COLONIZATION SOCIETY.

On the 4th day of July, 1826, according to previous notice, many of the citizens of Todd county, Ky. assembled at the Methodist meeting house, in the town of Elkton, to pay the proper regard to the anniversary of our nation's independence. At 11 o'clock, A. M. the congregation was dismissed from public worship, and with unusual intensity of interest entered upon the subject of colonizing on the coast of Africa the free people of colour in our country.—The assembly was impressively addressed until after one o'clock, by ministers of three denominations, and other individuals belonging to no sect of christians, in which a scene was exhibited of unparelled uniformity of opinions and desires.—If a spectator might judge by what he saw and heard there was not a discordant feeling entertained throughout the house; all hearts appeared to glow with sympathy for that degraded part of our otherwise free and happy country, evincing that sentiments long before imbibed, had now for the first time found an outlet into active operation.

A constitution hastily drawn up, was presented, and unanimously adopted and subscribed, (serving to bind us together until its revisal and enlargement, which is anticipated at our next annual meeting) thus forming a society bearing the name of the "Elkton Auxiliary Colonization Society."—The following officers &c. were then chosen.

Rev. John Graham, (of the Methodist church) *President.*

Rev. Wm. K. Stewart, (of the Presbyterian church,) and Rev. John S. Wilson, (of the Baptist church,) *Vice Presidents.*

Mr. Wm. H. Moore, *Recording Sec.*

Cyrus Edwards, Esq. *Corresponding Secretary.*

Mr. Wm. G. Logan, *Treasurer.*

Managers.
- Rev. *Caleb N. Bell,*
- Mr. *John Fletcher,*
- Mr. *D. N. Russell,*
- Col. *R. B. New,*
- Maj. *John Gray,*

To whom the interests of the society are committed until its next meeting by adjournment, on the 4th day of July, 1827, in the town of Elkton, at 10 o'clock, A. M.

POETRY.

From the Religious Intelligencer.

THE CROWN OF GLORY.

"And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

Who is the happy man,
That thus shall honor'd be?
When the assembled world shall stand
To hear their destiny.

Is it that monarch high,
Who wears an earthly crown?
Whose subjects catch his smile with joy,
But die beneath his frown.

Is it pride's haughty son?
Whose very looks impart,
(To all on whom he dares to frown,)
A pang that rends the heart?

Is it amusement's child,
Who lives but to be gay?
Ranges the fields of pleasure wild—
An insect of a day.

Is it the man of ease,
Of affluence, pomp and show?
To all inquiries such as these,
The Scriptures answer No.—

Then where exists the soul,
That shall this triumph share,
And while unnumbered ages roll,
This *badge of glory wear?*

Go ask the angels, who
This bright reward will have,
And they will point you to the few
Who sought a *world to save*,—

Who like their Saviour toil'd,
Am dst reproach and shame,
Their cheeks with tears of sorrow soil'd
While labouring in his name.

A Whitefield there will shine,
A planet of renown,—
A host of stars their lights combine,
To decorate his crown.

There Brainard will appear,
Array'd in robes of light,
And every gem his crown shall wear,
Will be the purest *white*.

A Newel, Parsons, Fisk,
And Martin there will rise,
Bright as the sun's meridian disk,
And glorious as the skies.

A Nichols, Richards, Frost,
With many a name unknown,
Will shine among the glorious host
Around Jehovah's throne.

Go then, ye holy men,
Whose toils to Christ are given;
Soon shall your spirits also shine,
As brilliant stars in heaven.

When suns extinguished are,
And every sphere shall sever,
You shall remain as splendid stars,
To blaze and burn for ever.

RULE FOR CHOOSING A HUSBAND.

Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married because he ridiculed religion. Having given him a gentle reproof, he replied, "that a man of the world could not be so old fashioned as to regard God and religion." Eliza started!—but on recovering herself, said—"From this moment, Sir, when I discover that you do not regard religion, I cease to be your's. He who does not love and honour God, can never love his wife constantly and sincerely.

Beauty & Virtue.— Beauty in woman is like the flowers in the spring; but virtue is like the stars in heaven.

PRINCETON COLLEGE.

The Annual Commencement of Princeton College, Nassau Hall, took place on the 27th ult. A large number of ladies and gentlemen assembled to hear the exercises, which consisted, as usdal, of prayers, orations, and the distribution of degrees. The degree of A. B. was conferred on 29 young gentlemen— that of A. M. on 21.

The degree of L.L. D. was conferred upon the Hon. Charles Fenton Mercer, of Virginia; and the degree of D D. upon the Rev. Mr. Morse, of Newburyport, Mass.

WILLIAMS COLLEGE.—From the Triennial Catalogue, just published, it appears that the whole number of graduates at this Institution since its organization in 1793, is 808; of whom 627 are alumni, and 238 pastors of churches. Of the whole number, 101 are dead; of the alumni, 85—of the clergymen, 17.

Sixteen Scholarships at the Theological Seminary, Princeton, have been founded; 13 by benevolent individuals, and 3 by associations.—The number of students in the same Seminary is 114.

Pious Students. "In the 10 colleges of New England, among 1400 students, 500 are hopefully pious; and 200 belonging to Massachusetts are in different stages of preparation for the ministry."

JEFFERSON SUBSCRIPTION.—The Richmond Compiler says, from a rough estimate made of the amount of the subscriptions raised for Mr. Jefferson, within a fortnight, the total was about 20,000 dols. to wit—in New-York, about 8,000 dols.; in Philadelphia, about 6,000 dols.; in Baltimore, a little more than 2,000 dols.; and all the rest about 4,000 dols.

Four horses were burnt in a stable in Philadelphia, on Friday last, as mentioned yesterday. One of them, a noble creature—although surrounded with fire, stood perfectly still, while a person attempted to get him loose. The halter could neither be untied, broken, or slipped off; there was no knife to cut it, and the flames raged with increased violence. When the man sprang out of the stable, the horse, as if aware that he was abandoned to his fate, uttered most horrid screams.—The terrific and almost unearthly cries which horses will give in their agony, are well known. The poor animal struggled madly for his deliverance, and in his violence, tore open his breast by running against his trough. He then laid down for the space of several minutes perfectly quiet, but as the fire began to play around his nostrils, he rose again, and after a few struggles, with a yet wilder scream, and his eyes bursting from his head, made one furious effort, and fell dead.—*N. Y. Gaz.*

PROPOSALS,

FOR PUBLISHING BY SUBSCRIPTION

A Sketch of the Life and Works of the late

REV. JOHN LYLE.

It is believed there are many who will be glad to see such a tribute, as the contemplated sketch, paid to the memory of Mr. Lyle—Who remember with interest their intercourse and acquaintance with him in his long course of active and useful employment in this state, as a Presbyterian Minister, and as a Conductor of literary institutions.

The sketch will, also, in some measure, gratify a more extensive interest felt in the history of the Presbyterian Congregations in this state. At an early stage of their progress Mr. Lyle assumed so considerable an agency in their transactions, that a sketch of his ecclesiastical life cannot be written without introducing a brief cotemporaneous history of the Church at periods of the most eventful and interesting character. Among these may be particularised, the schisms from the Presbyterian Church, by what are commonly called New-Lights and Cumberland Presbyterians.

The sketch will be prepared by "*A Friend,*" who from his early and continued intimacy with Mr. Lyle, as well as from his knowledge and participation in the transactions of the Churches, is well qualified for its execution.

In addition to the sketch will be published a *CIRCULAR*, prepared for the Synod of Kentucky by Mr. Lyle, and a *SERMON* on the Qualifications and Duties of Gospel Ministers. This will be done at the express suggestion of several of Mr. Lyle's brethren in the Ministry, who thought these works were worthy of preservation in a more durable form than the pamphlets in which they have hitherto appeared.

The circular will serve to illustrate a point of History of great interest given in the sketch, and exhibit the views and sentiments of the Synod of Kentucky relative to the origin of a body who are somewhat celebrated as New Lights. The Sermon was delivered at the opening of the first session of the Ebenezer Presbytery, and formerly published at their order.

CONDITIONS.

The proposed publication will make a volume in 12mo. containing from 150 to 200 pages. It shall be printed on handsome paper and type, and neatly bound and lettered. The price to subscribers will be fifty cents per copy. As it is wished the work should appear early, subscription papers must be returned to Joel R. Lyle, Paris Ky. by the first of December, 1826.

SUBMISSION.

"I have had six children, said an eminent Christian, and I bless God for his *free grace*; they are all either with Christ, or in Christ. And when asked how he could bear the death of such excellent children, he replied—My desire was that they should have served God on earth: But if God will choose to have them serve him in heaven, I have nothing to object against it. His will be done."

JAMES FURGUSON, the astronomer and mathematician, was once travelling in a stage-coach where there happened to be a rigid causist, who was continually quoting texts of Scripture in the most incoherent and disjointed manner, and triumphantly asking on each occasion, "Is not that scripture?" Impatient at the arguing used by his fellow traveller, Ferguson at last said, that at that rate he might prove any thing; for instance, the duty of suicide. "How so?" inquired the scripture quoter.—"Why," said the mathematician, "'Judas went and hanged himself;' is not that scripture? 'Go thou and do likewise,' that is scripture also."

Affliction has a tendency, if long continued, to generate a kind of despondency and ill temper; and spiritual incapacity is closely connected with pain and sickness. The spirit of prayer does not necessarily come with affliction. If this be not poured out upon the man, he will, like a wounded beast, skulk to his den and growl there.

When I see a professor of religion caring little or nothing about religious publications, which convey the interesting news of Immanuel's conquests, of revivals, &c I fear he takes but little interest in the Redeemer's cause.

EDUCATION.

THOMAS D. and Mrs. BURCH propose teaching a School (in the house of Col. Drake, nearly opposite Mrs. Keen's Inn) the exercises of which will commence the 1st day of November inst. when the following branches will be taught, viz.

Spelling, Reading, and Writing, per Quarter, - - - - - dols. 4.
Arithmetic, Geography, History, and Grammar, - - dols. 6.
Plain and ornamental Needle-work, - - - - - dols. 6.
Book Keeping, by double entry, dols 10.

It is expected that the tuition will be paid in advance.—Refer, to the Rev. Nathan Hall, Thomas T. Skillman, Colonel Drake, William T. Smith and James V. Hedenburgh.

STAMMERING.

MR. WM. YATES, *sole agent* of Mrs. Leigh for relieving impediments of speech in the Western States, and Tennessee, informs the public that he has established an institution for that purpose at LEXINGTON, KY. to continue NO LONGER THAN THE 31st OF NOVEMBER NEXT. From his uniform success in treating impediments of speech at Cincinnatti, he assures the public that all stammerers can be cured. Terms according to pecuniary circumstances, and to be so modified and arranged as to suit the circumstances and convenience of each applicant. Should no benefit result from a *bona fide* trial of Mrs. L's system on the part of the stammerer, the equivalent shall be returned. Letters addressed to Wm. Yates, Lexington, (*post paid*) will be duly attended to. Oct. 16, 1826.